

# Infant Baptism.

Is infant baptism scriptural? We say, No; and in support of our position we give the following:

1. Applicants for baptism must have faith. Mark 16: 16; Acts 8: 36-38. Only those capable of receiving necessary instruction in the Word can have faith. Rom. 10: 17. Infants being incapable of receiving instruction cannot have faith. Therefore they should not be baptized.

2. In addition to faith, there must be repentance before baptism. Acts 2: 38. Infants need not, and cannot repent. The atonement Christ made freed them from sin, and until they violate some of the New Testament teachings they remain free from sin. They are mentally unable to repent. Therefore infants should not be baptized.

3. There is no scriptural authority for sponsors, or godfathers and godmothers. Such persons cannot act as antecedents to the faith, repentance and confession of infants.

4. Baptism is one of the conditions of pardon. Acts 2: 23 and 22: 16. But we have seen that infants need no pardon. Therefore they should not be baptized.

5. Through baptism the penitent believer gets into Christ and his kingdom. Matt. 28: 19; Rom. 6: 3; Gal. 3: 27. Christ said of infants, "Of such is the kingdom of God." Mark 10: 14. They are in the kingdom without baptism, therefore they need not be baptized. We read, "They were baptized, both men and women." Acts 8: 12. Not one word is said about infants being baptized. Because some households were baptized, *viz.*, Cornelius' (Acts 10), Lydia's and the jailer's (Acts 16), Stéphanas' (1 Cor. 1, etc.), some suppose that infants were baptized, and contend for it. This is begging the question. We, with equal propriety, may suppose that none of the households contained infants. The Bible being silent as to infants being baptized, the question is ours until it is proved to the contrary. It is no difficult task to find hundreds of households that do not include infants. Infant baptism finds no support whatever in the facts that a few households were baptized by the apostles.

6. Those who practice infant baptism must either declare the infant lost if not baptized, or agree that infant baptism is not necessary. To declare the infant lost without baptism is to deny the doctrine of the atonement, and also to accept baptism as the total of regeneration and conversion, to the exclusion of faith and repentance. To take the other position, and agree that infant baptism is unnecessary, is to yield the point for which we contend.

7. From beginning to end of the New Testament there is not one instance or example of infant baptism.

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